QUR'AN-ONLY MANUAL · BAYT AL-SAMĀ'

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

The Prayer of the Breath

Standing Before Allah with Bismillāh, al-Raḥmān and al-Raḥīm

One breath, three words, no intermediary. A way of turning toward God drawn from the Qur'an's own account of prayer — remembrance, recitation, standing, bowing, prostration — carried on the opening formula of the Book.

VOLUME III · THE BAYT AL-SAMĀ' FOUNDATIONS

A NOTE ON HONESTY

What Is From the Qur'an, and What Is Ours

This manual must be clear about one thing before it teaches anything, because its integrity depends on it.

SAY PLAINLY

The Qur'an provides the **elements and the orientation** of prayer: remembrance, recitation, standing, bowing, prostration, purification, direction, and its temporal anchors. The precise three-part **breathing sequence** in this book — Bismillāh on the in-breath, al-Raḥmān on the out-breath, al-Raḥīm in the rest that follows — is the *Bayt al-Samā' practice*, built from those Qur'anic elements. It is not a breathing formula the Qur'an prescribes.

This honesty makes the manual stronger, not weaker. We are not putting words in God's mouth. We are taking the opening words God placed at the head of the Book — *In the name of God, the Universally Merciful, the Intimately Merciful* — and letting the breath carry them, in exactly the spirit the Qur'an describes when it speaks of remembering God *"within yourself, in humility, in the morning and the evening"* (7:205).

THE PRACTICE

The Three Movements of the Breath

One breath is one turning toward God. It has three movements: reception, release, and rest.

IN-BREATH · RECEPTION

بِسْمِ اللَّه

Bismillāh

In the name of God

The breath enters as something received. You do not begin in your own name, your own authority, your own power. Life itself arrives before you can claim it — so you draw it in *within the Name*.

> *I begin within the Name. I receive this breath by God's permission. I do not originate myself.*

OUT-BREATH · RELEASE

الرَّحْمَٰن

al-Raḥmān

The Universally Merciful

The breath is released. Mercy is not kept privately; the life received from God moves outward toward creation. The chest softens and lets go of its grip.

> *What I have received is not mine to imprison. Mercy moves outward. I release control.*

REST · TRUST

الرَّحِيم

al-Raḥīm

The Intimately, Continuously Merciful

The breath has left. Nothing is being grasped. In the brief stillness before the next breath arrives, you wait — and life returns without being manufactured by you. This is the place of trust.

> *Mercy remains when my effort stops. I am sustained between breaths. I wait within God's nearness.*

The words may begin as a whisper and later be carried inwardly. The breath must never be strained; the silence after the out-breath is *received*, not forcibly held. The Qur'an's

own image of the settled heart is not effort but rest: *"in the remembrance of God, hearts find rest"* (13:28).

THE FOUNDATION

What the Qur'an Gives Us About Ṣalāh

Read only the Book, and this is what can be directly established about prayer. It is a great deal — and it is honest about its edges.

— Prayer belongs to God alone, and is established *for His remembrance* — *"establish prayer for My remembrance"* (20:14).

— It involves recitation of the Qur'an, and conscious attention — never heedlessness or intoxication (4:43).

— It requires purification before it, in the relevant circumstances — washing, or clean earth where water is unavailable (5:6).

— It contains **standing**, **bowing** (رُكُوع), and **prostration** (سُجُود) — *"bow and prostrate"* (22:77).

— It may be communal (2:43), and gathered on the day of congregation (62:9).

— Its voice should be neither aggressively loud nor inaudible, but between the two (17:110).

— It is given a direction — toward the Sacred Mosque (2:144).

— It is a decree of **specified times** (4:103 ,كِتَابًا مَّوْقُوتًا), anchored to dawn, the decline of the day, evening and night (11:114; 17:78; 20:130), with a *"middle prayer"* named for special care (2:238).

— It may be shortened in danger or on a journey (4:101; 2:239).

AND, IN THE SAME HONESTY

The Qur'an does *not* provide a table giving the number of *rakʿahs* for each prayer. It does not present a single verbal script every worshipper must reproduce word for word. And it does not describe every bodily transition as one complete procedural sequence. It mentions periods and temporal anchors — but not a single standardised timetable of five named prayers with fixed unit-counts. That is a later elaboration, not a verse.

So we say it precisely: **the Qur'an gives prayer its heart and its elements, not a procedural manual.** This is not a lack to be embarrassed about. It is the space in which a direct, breathing prayer becomes possible.

THE FIELD

What the Qur'an Lets Us See of Prayer Around the Messenger

We cannot reconstruct, from the Qur'an alone, every movement performed by every believer standing beside the Prophet. We can, however, recover the **field** in which they prayed. The Book shows us:

— Muhammad stood in prayer, and people stood with him.

— The Qur'an was recited, and worshippers listened.

— There was remembrance and glorification of God.

— There was bowing and prostration.

— There was communal formation even in danger — the "prayer of fear," standing in turns, watchful (4:102).

— The Messenger could lead, or stand among the worshippers.

— Prayer could be long at night — the night rising, *"more profound in impression"* (73:6).

— Circumstances — travel, fear — could alter its outward form.

— Its heart was always orientation toward God, not numerical performance.

> *We cannot recover every gesture of the first believers. We can recover the field in which they prayed: remembrance, recitation, standing, bowing, prostration, vigilance, purification, direction, humility, and collective surrender.*

The prayer of the breath stands inside that field. It does not claim to be the exact original prayer. It claims only to be a true form of the thing the Qur'an actually describes.

THE METHOD

The Basic Bayt al-Samā' Prayer

Simple enough to carry anywhere. Rich enough to be a lifetime.

1 **Prepare**

Wash where needed. Choose a clean place. Stand, sit, or kneel according to what your body can do. When undertaking formal or directional prayer, face the Sacred Mosque. Let the body settle onto the ground it stands on.

2 **Open**

Before any words, recognise silently: *I am standing before God. I bring no intermediary. I bring no performance. I bring the life I have actually lived.*

3 **Breathe**

Begin the breath cycle. بِسْمِ اللَّهِ on the inhale · الرَّحْمَٰنِ on the exhale · الرَّحِيمِ in the rest that follows. Whisper at first; later carry it within. Do not strain. Let the silence after the out-breath be received.

4 **Recite**

Recite Al-Fātiḥah, or one of the eleven foundational surahs. Then listen. Let the verse continue inside you rather than immediately filling the space with more speech — *the echo is the teaching*.

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5 **Stand**

In standing, receive direction. The body is a column of attention, upright before its Lord.

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6 **Bow**

In bowing, relinquish self-importance. The curve of the spine is the body's yes to what it cannot fully understand.

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7 **Prostrate**

Bring the highest visible part of yourself — the forehead — down to the earth. This is the Qur'an's own culmination: *"prostrate, and draw near"* (96:19).

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8 **Sit**

In sitting, let what has been received settle. Hold it, without ascending or descending.

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9 **Close**

There is no compulsory invented closing formula. End with gratitude, silence, or a Qur'anic supplication. Then rise and carry the prayer into conduct — for prayer, the Qur'an says, *"restrains from indecency and wrongdoing"* (29:45).

The four postures — standing, bowing, prostration, sitting — are held here as alert presence, surrender, dissolution, and integration. These are the meanings the practice finds in them; they are not offered as dictionary definitions of the Qur'anic postures. The Book gives the postures. The body discovers what they open.

The Qur'an gives the elements and the orientation. The breath gives the carrier. Between the in-breath and the next, in the rest where nothing is grasped, the heart finds the rest that was promised to it — أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ